Need Assessment of Peace Education as a Subject Inclusion in Distance Education Curriculum at Graduate Level in Pakistan

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Abstract

Pakistan is facing several challenges and problems like terrorism, corruption, violence, conflicts and target killing. Therefore we have to change the mind and vision of our young generation through giving peace education. The main purpose of this study was to find out the need of peace education as a subject in distance education curriculum and to study the awareness and attitudes of tutors towards peace education inclusion in distance education curriculum at graduate level. The design of the study was descriptive and all the tutors (725) of B.A .Level during the autumn semester 2016 at Rawalpindi Region at Allama Iqbal Open University were population of the study. The sample of the study (250) B.A. tutors during autumn semester 2016 at Rawalpindi Region at Allama Iqbal Open University was selected randomly. In order to collect data, a self-made questionnaire was employed by the researcher. The major findings of the study shows that peace education is mandatory for our country. Majority of the tutors agreed that peace education as a subject should be included in distance education curriculum and should be taught at graduate level. Majority of the tutors disagreed that peace education should be introduced through unit approach. On the basis of findings, peace education as a subject recommended for inclusion and teaching at graduation level in distance education at Allama Iqbal Open University.

Keywords: *Peace Education; Distance Education; Tutors; Awareness; Attitude*

1. Introduction

Pakistan is facing several challenges and problems like terrorism, corruption, violence, conflicts and target killing. In these circumstances, it is impossible to maintain law & order and security of the institutions up to the mark. We have to eradicate the root cause of such problems. Education is a basic instrument to form the attitudes of the learners. It helps the individuals in tackling the difficulties and problems through knowledge, skills and promoting peace. There are many approaches and ways for empowering people with knowledge, skills and development. It is an admitted fact that the major role and responsibility of education is to sustain peace in the world. It transports a positive change in the attitudes and behaviors of the learners (Jenkins , 2007). Peace is an essential part of Islam The root of the word 'Islam' is s-l-m, which is used in the Arabic for peace. Islam means a religion of peace. The Prophet stated that peace is part of Islam. Similarly, the Prophet said that a Muslim is one from whose tongue and hands other Muslims are saved. In other words, a Muslim, in the true sense of the word, is a person who does not hurt anyone by his or her words or actions (Qadri, 2010).Peace is a state having no tension or no paining situation (Edikpa, 2006).It is explained that peace is a specific era or place of the world in which disputes, aggression and battles are not observed .Peace promotes social progress by providing students an awareness of common humanity. If we want to safe the healthy world then we have to build a

sustainable environment in order to bring social change (Aghulor & Iwegbu, 2010).Tolerance is considered a negative virtue but we can make it positive. Peace is a positive behavior, belief and thinking among the nations of the world (Waterkam, 2006).

In the Global background, peace is linked with nonappearance of battle and worldwide trades (Anand,2014). Therefore we have to change the mind and vision of our young generation through giving peace education. Peace education is a type of education in which values and skills are taught to the children for peaceful environment. Children and adults acquire skills for solution and resolution of the conflicts and problems for the promotion of the peace. The objective of peace education to equip the children with non-violent strategies of dealing with conflicts and disputes (Ajala, 2003).In the beginning, peace education is started with the developments of peace associations and movements. Peace organizations started their functions against battle and aggressive behaviors in the 19th century in the civilization of the United States (U.S) and Europe. The preachers of peace education continued their struggle for promoting societal development through giving the concept of peace education in the educational institutions(Harris, 2008).Peace education claims that conflicts and aggressive forces in the world can be controlled and reduced through enhancing global understanding (Gutek, 2006).

1.1. Problem Statement

This study is designed to analyze need assessment of peace education as a subject inclusion in distance education curriculum at graduate level in Pakistan.

1.2. Objectives of the Study

Following were the objectives of the study:

1. To find out the need assessment of peace education at graduate level in distance education curriculum.

2. To examine the need of peace education as a subject at graduate level in distance education curriculum.

1.3. Delimitation of Study

Keeping view of shortage of time the study was delimited to all the tutors of B.A. Program appointed in the semester Autumn-2016 in Rawalpindi Region at A.I.O.U.

2. Review of Literature

Peace education is a new discipline and it is explained in various ways and methods. There is no universally accepted definition as such. Usually, peace education is a process to give peace related knowledge, values and skills to resolve conflicts without violence and to build and maintain mutually beneficial pleasant relationships. Peace education is a valuable field that targets to nurture in learners the knowledge, attitudes, skills, and behaviors for establishing the culture of peace (UNESCO, 1995).

The growing literature on peace education replicates a dynamic field. Harris (2004) has

mentioned the following five types of peace education: global education, development education, ecological education, anthropological education, and conflict resolution education. The Curricula regarding peace education cover a collection of areas, comprehending the history and philosophy of peace education (Harris and Morrison, 2003).

It has been stated by Fountain that peace education is the way of stimulating the information, abilities, attitudes and morals to bring about behavior changes in the people that enables people to resolve conflict peaceably and to encourage peace within the group, countrywide or universal level (Fountain, 1999). According to Jenkins, Peace education is a process of shaping beliefs, attitudes and behaviors of people in positive sense and removes negative attitude for preventing violence and conflict (Jenkins, 2007).

Galtung (1997), who is considered father of modern peace studies. He says that the key focus of peace education is supporting and enabling people for controlling conflicts more innovatively and a smaller amount violently. Peace education is a process of settling the conflicts, disputes and war related problem in the world that's why it promotes the universal values among the children and youth for living in peace in this world (Kester, 2009). Mirra defines peace education is the transmission of information which are related the potentials for attaining and sustaining peace, valuable skills are taught to the children for the solutions of the problems, disputes and conflicts and they are given peace related abilities and capabilities through teaching (Mirra,2008).

Salomon (2004) elaborates current peace education events in four important groups: Transferring mutual attitudes through peace education,

Development peace related skills Understanding human rights,

Environmentalism and the development of ethics of peace

Reardon explains that peace education related contents and materials will enable people to remove the institutional clashes and interchange it with the values of a nonviolent culture the Worldwide Announcement of Human Rights, it is the main mission of the peace education (Reardon, 1999). Peace education is essential and mandatory in the present conflicting situation. Conflict and disputes have negative aspects. It is the natural law of life that conflicting situations keeps on occurring among the people because different people have different thinking and conflicting situations leads to violence which causes destruction and aggression. Peace education helps in controlling the conflicts. Peace education attempts to stimulate the students' vision and through it conflicts are resolved without violence in the life (Rosen, 2009).

Through giving the peace education, people are stimulated and awarded to accept their own responsibilities and duties.. So, peace education gives a chance to improve the social well-being of the people. It begins with an honest enthusiasm to involve teachers and instructors in the learning process jointly. It raises actual self-learning and breakdowns cultural simplifications that petrify our own perceptions, dogmas, and traditions (Morton, 2007).

Haavelsrud (1996) describes four kinds of disarmament education which can be lengthened to the larger field of peace education for organizing the several directions that arises within it .The four classes or types are valuable and helps in understanding approaches to peace education in research and practice. The 1st type is the Idealistic Approach in which there are international ideas of problems and solutions and little attention is paid to different social groups and their interactions.

The second is the approach which is related to the knowledgeable one. The main focus of this approach is o n the academic study of peace and providing knowledge of c on fl i ct issues. Third approach is called the Ideological approach in which the dominant class commands the societies, all curriculum will be partial to the interests of those in power because of the social and cultural reproduction that happens in schools. Hence, peace education occurs outside of the formal educational system. From this perception, schools as organizations represent violence and so offer little to endorsing peace. The 4rth approach is the Politicization approach. This approach acknowledges that education, along with other efforts towards social change outside of schools, has a productive role to play in promoting peace (Harbor, 2004).

Peace education is a participatory process which changes the thinking of the people and helps in promoting peace. Education should teach the children about the concept of gender studies, on-violence and formation of appropriate intercontinental relations. Pakistan is presently a major example of a country that absences peace; its culture is disjointed by variances of class, economics, policies, thoughts, faith, linguistic, region, caste, and color. The newer generation, especially the school-going boys, are prejudiced by this kind of confusion. They have a practice of this culture through their relatives, schooling education, and the social networks of message, such as the mass media, and other cultural agencies and products (Rosen, 2009).

2.1.   A Brief History of Peace Education in Islamic Perspectives

Islam is the religion of peace in the world which gave the concept of teaching peace education and a sustainable code of conduct. The Holy Prophet (SAW) proved a t different occasions that Islam is the religion of peace and preach the people to treat with others in good ways and manners. At the age of 35 years of the Holy Prophet (SAW), reconstruction of Kaaba Sharif took place. The leaders of non-Muslims tribes quarreled with one another for putting the Hijr-e-Aswad

.It was decided that one who will come first in Kaaba tomorrow, he will put that Hijr-e-Aswad .So the Holy Prophet (SAW) came first and spread the cloth , Hijr-e-Aswad was put on it and all the leaders were advised to hold the cloth .On this decision ,they all became happy and the quarrelling situation was ended and Hijr-e-Aswad was put on the Kaaba. It was the teaching of peace education by the Holy Prophet (SAW) for the people.(Heikal,2013).

Sulah-e-Hudaibiya took place on 6th Hijri, it was a treaty between the Holy Prophet (SAW) and people of Makkah .It had six conditions, one of them was; when any non-believer comes in the Muslim group, he will be returned to the non-believer group. During the time, Hazrat Abu Jandal (R.A) came in the Muslim group, the Holy Prophet (SAW) ordered him to go back even though the signatures were not done on the treaty. The Holy Prophet (SAW) gave us the lesson of peace education through this example (Malik, 2016).

At the time of Ghuzwa-e- Muta in 7the Hijri, the Holy Prophet (SAW) advised his companions and gave the following instructions; first of all you invite the people for accepting Islam, if they accept Islam then you return back and if they refuse then you fight with them and don't kill the children, women and old people and avoid from destroying the houses. These actions are the main causes of violence that's why the Holy Prophet (SAW) advised the people not to do such actions and gave the lesson of peace education (Daem, 2015).In 8the Hijri, when the Makkah was conquered .The Holy Prophet (SAW) forgave his enemies with the following conditions, anybody will be in peace, if he stays in the home of Hazrat Abu Safian (R.A) and someone closes the door of his home and the people who will enter in Baitullah Sharif. This is also another sign of

peace.

Education given by the Holy Prophet (SAW) to the people (George, 2011).In 10the Hijri, the Holy Prophet (SAW) went to Taif and invited the people of Taif for accepting the Islam. The children of the Taif people threw stones on the Holy Prophet (SAW) .Even then the Holy Prophet (SAW) was injured badly but the He (SAW) never took revenge and did not pray against them. It was the sake of peace teaching (Alwi, 2011).

After the era of the Holy Prophet (SAW), the era of Hazrat Abu Bakar Siddique (R.A) was precious one of the Islamic history. However the early period of Siddiqui (R.A) era was full of emergencies but it was mostly related external areas. Internally there was no disturbance in the country. The whole atmosphere was peaceful. In his era, the non-Muslims of the conquered areas were given their rights and respect. During the Reign of Hazrat Umer Farooq (R.A) when the Bait ul Muqadas was conquest, a pact was done in the presence of Caliph and He (R.A) advised his companions, the property, churches will not be destroyed and the people will not be forced in the matter of religion. Once a time Christian king of Ghassan came to meet Caliph Umer e Farooq (R.A) the king was pushed unintentionally by a Bedouin. On this action, the king beat the Bedouin angrily.

Bedouin complained against the king. Caliph gave the decision, Bedouin will beat the king. The king said," How a Bedouin can be allowed to touch the king" .Caliph replied that the law is same for the people .According to the teaching of Islam, the King, poor and, rich are equal (Moeen, 2011).

In the era of Hazrat Usman Ghani (R.A), some complaints were presented by the Najranian Christians against the Muslims. They were not happy from the Muslims. The pious Caliph,Hazrat Usman (R.A) took action immediately on that complain and wrote the special letter to the Governor of Najran for solution of that problem. In this way, He (R.A) gave the lesson of peace education and justice to the people (Siddiqui, 2011).When Hazrat Ali (R.A) became the 4rth caliph of Islam, the irrigation system of the non-Muslims was disturbed due to some problems. So Hazrat Ali (R.A) wrote the letter to the related Governor Tarfa Bin Kab and ordered him to restore the irrigation system of the non-Muslims immediately because it was the duty of the Muslims. It was the practical example of equality and peace education of Islam (Ahmad, 2015).

In 712 A.D. Muhammad Bin Qasim entered in Sind and stayed for three years here .Many temples were built and some were repaired for the non-Muslim people. Brahmins and Priests were awarded scholarships by Muhammad Bin Qasim. When he entered in Sind and announced his policy for the people of Sind. He said that in our Government, everybody will be free in the matter of religion and if any one does not accept Islam, he will not be compelled for accepting Islam. The era of Ghiasuddin Balban was ideal chapter in the reference of Hindu Muslims relationships and establishing peace. "Palm" had been found in the museum of Archaeology of Delhi. The following sentences were written i n "Palm "about Balban. "Sultan has taken the responsibility of the burden of the world on their shoulders .Vishnu and Sheesh Nag are free from performing their duties." It shows that Sultan Balban had provided peaceful environment to the people. Zaheer ud din Babar laid the foundation of the Mughal rule in India. In the views of Professor Ram Prasad Khosla, Babar was significantly free from religious prejudice and bigotry. He advised his son Hamayun in his illness time. Remember, India is full of different religions and it is the blessing of Allah who made you the king of this place, it is your duty to remove all religious prejudices and provide justice to the people according to their religions. It was also the lesson of peace education (Khosla, 1976).

Sultan Tipu was a great and brave ruler of the Muslims. He had a great love for his country and Islam. In the era of Sultan Tipu, Hindus, Brahamins and other non-Muslims were given major positions and honor. The Prime Minister of Tipu was a Brahamin named Punnayya and Tipu's military commander was a Brahamin named Krishn Ras. Tipu used to give financial aid to 156 temples of the Hindus on annual basis. Finally we can say that throughout the history of Islamic rule is full of peace and tolerance events and examples. No it is the need of time that the Governments of the world should follow the peace related patterns of Islam for establishing peace in the whole world.

2.2. Key Themes in Peace Education

The following key themes and concepts of peace education are related to the present study.

2.2.1. Conflict Resolution Education

Conflicts resolution education is the education in which strategies are taught fo r the solutions of the conflicts (Harris & Morrison, 2003).

2.2.2. Culture of Peace

The knowledge of cultural diversity, democracy, tolerance, justice cooperation and equality is given to the people for culture of peace (UNESCO, 1999).

2.2.3. Direct Violence

Violence that is visible and in a direct way through physical hostilities, e.g. physical attack, oppression, or devastation (Harris & Morrison, 2003).

2.2.4. Environmental Education

Environmental education is related to the study of environmental problems, issues and violence for the improvement of the peaceful environment .In this way, people get the perception of the environmental problems and issues (Harris & Morrison, 2003; Reardon, 2000).

2.2.5. Global Citizenship

Global citizenship education is a type of education that engages the children, youth and people in different projects and activities which gives the awareness global issues. It helps the people for making active global citizens (Oxfam, 2006).

2.2.6. Human Rights Education

In human rights education, individuals and people are taught the rights of the humanity. They were aware about their duties at the world level (UNESCO, 1999).

2.2.7. Indirect Violence

Indirect violence is a violence which is not expressed in direct way (Harris & Morrison, 2003).

2.2.8. Multicultural Education

In multicultural education, different and several cultures are studied and motivates respect for the other cultures of the people. Students study the ways of life of the people which belong to the different cultures (Reardon, 2001).

2.2.9. Negative Peace

Negative peace means that there is no physical violence .Usually negative peace is referred to the absence of battles (Galtung, 1997).

2.2.10. Peace Education

In peace education, teachers teach the causes and results of battles and peace to the students and they are given peace related knowledge, values and skills for maintaining peace in the world (Reardon, 2000).

2.2.11. Positive Peace

Positive peace refers to the absence of negative violence. Positive contents are taught to

the students for reducing the inequality and injustice (Galtung, 1997).

2.2.12. Structural Violence

It is a way in which social structures harm the people .They are deprived from the fundamental needs of humanity (Morrison, 2003).

3.   Methodology

The study was descriptive in nature and survey was conducted to collect the data.

3.1. Population of Study

The population of the study consisted of all the (725) tutors of B.A. Program appointed during the Autumn semester2016 in Rawalpindi Region at A.I.O.U.

3.2. Sample of the Study

The sample of the study was selected through random sampling technique. According to L.R. Gay (2005) if the population is 700 then the sample of the study should be 250, so the sample was taken 250 tutors of B.A. program appointed during the Autumn semester 2016 in Rawalpindi Region at A.I.O.U.

3.3. Tool of the Research

A self-made questionnaire was used for data collection. Before using questionnaire was validated by taking expert opinions and data were collected from the tutors by post and personal visits.

4.   Data Analysis

Data were analyzed by applying percentage and mean score. On the basis of data analysis findings and conclusion were drawn and recommendations were offered accordingly.

Table 1: Analysis of Questionnaire of Tutors

S. No.	Statements	Agree %	Disagreed %	Mean score
1	Peace education is the education about how to live together creatively and peacefully with the morals and social rules.	100 %	0%	4.6
2	Peace education is the matter of helping people in the world to have a chance to live peacefully, no war, equality and justice.	100%	0%	4.8
3	Peace education aims to develop the ethical values among people.	100%	0%	4.6
4	Peace education is the education that aims To build peace in society.	100%	0%	4.5

5	The aim of teaching Peace education is to provide knowledge and understanding about peace.	100%	0%	4.7
6	Teaching Peace education aims to make students have skills for solving the conflicts and violence by peaceful means and living in the ways of peace.	100%	0%	4.8
7	Peace education instills the spirit of patriotism and nationalism in individuals that leads to unity, progress and national security.	100%	0%	4.4
8	Peace education enables people to understand the society and the dynamics of social harmony.	80%	20%	4.2
9	Peace education studies about reducing violence and building peace in communities and all social system.	100%	0%	4.8
	Peace education is mandatory for the stability of our country.	100%	0%	4.8
	Peace education should be included and taught at graduate level,	100%	0%	4.6
	Peace education should be introduced through unit approach at graduate level.	40%	60%	2.7
	Peace education should put as a subject in the distance education curriculum as a compulsory.	100%	0%	4.8
	Peace education should put as a subject in the section of elective course.	50%	50%	1.2
	Peace education should be introduced as a integrated approach.	40%	60%	2.7

4.1. Discussion

Analysis and interpretation of the data discloses that awareness of the tutors towards peace education is very high and positive. They know that peace education is about to live together with morals and social rules. Tutors are found to be aware about the different aspects of peace education .Majority of the tutors gave the opinion that peace education is an urgent need of present situation of our country and it should be the part of National curriculum. Majority of the tutors agreed that peace education is mandatory for the stability of the country. They said that the students of the different educational institutions are involved in various criminal activities and peace education can be the best source and mode to control such activities among students. Majority of the tutors gave the opinion that the aim of peace education is to develop ethical values and build peace in the society. Peace related education and values can bring a positive change in the minds of the children. Majority of the tutors feel that peace education teach at graduate level. Majority of the tutors disagreed that peace education should be introduced through unit and integrated approaches. They gave their opinion that peace education as a subject should be included in the curriculum of

distance education at graduate level.

4.2.   Conclusion

The following conclusions had been drawn on the basis of the foregoing findings:

1.   Hundred Percentage tutors gave positive response that peace education studies about reducing violence and building peace in communities and all social system.

2.   Majority of the tutors agreed that peace education aims to develop the ethical values among people.

3.   Hundred Percentage tutors agreed that peace education is the education that aims to build peace in society

4.   Majority of the tutors appreciated that peace education enables people to understand the society and dynamics of social harmony.

5.   Majority of the tutors gave the opinion that peace education is mandatory for the stability of our country.

6.   All the tutors agreed that peace education should be included and taught at graduate level.

7.   Majority of the tutors disagreed that peace education should be introduced through integrated approach.

8.   Majority of the tutors disagreed that peace education should be introduced through unit approach.

9.   Fifty percent tutors gave their opinion that peace education should put as a subject in the section of elective course.

10.   All the tutors gave positive response that peace education should put as a compulsory subject in distance curriculum.

4.3.   Recommendations

On the basis of findings and conclusions, the following recommendations were made:

1.   Peace education may be included and taught at graduate level.

2.   Peace education may be taught for developing positive attitude and behavior among the people.

3.   Peace education may put as a compulsory subject in distance education curriculum.

4.   Peace education may be introduced through seminars because in this way peace education can empower the people to tackle the conflicts.

5.   Peace education related activities may be taught to the students in the practical form.

6.   Peace education may be taught for changing the minds of children in positive way because violence begins in the minds of the children.

7.   Peace education related topics may be included in different subjects especially in Islamic studies at all levels of education.

9.   Peace education departments may be established in Public Sector Universities in our country.

10.   Peace education may be taught to the students because peace education enables them to understand the different societies and dynamics of social harmony.

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